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Kagoro



and head-hunting, and no man of the tribe is fully accredited until he has taken a human head; that of a monkey, hartebeeste, or one or two kinds of bok are accepted as a substitute.

Slaves were treated as members of the family, whether they were captured in war or given for four years' service in payment of a debt. The former only were liable to be sold. The average prices given were, for an old woman, 8,000 cowries = 4s.; for an old man, 10,000 cowries = 5s.; for a virgin, 16,000 cowries = 8s.; for a young man, 20,000 cowries = 10s., prices which compare unfavourably with those which horses would command, *i.e.*, 100,000 cowries = 50s., or even bulls, 20,000 cowries = 10s.

It is the duty of the Elders to settle boundaries, but an interloper is only punished, divinely, by failure of crops. Private quarrels are settled by vendetta, and the only crimes for which communal punishment is meted out are those against religion. These are punished by stoning to death—black magic by choking. The high priest, or "Meakwap," is in fact more powerful than the Chief, and it is he who regulates and administers trial by ordeal. It takes the form of a calabash of poison; the innocent vomits and is saved, the guilty dies.

The ordinary form of oath is for a man to hold ashes, or corn, in his hand, and pray either that if he lies he may become as white as the ashes, or be killed by the next corn he eats. They say that in old times they were not so wicked, and observed many laws.

The Kagoro have no theory as to the origin of man, but they have heard of a great flood.

They believe that all souls survive and become ghosts, but that they may be re-born in the body of a descendant, male or female, when they live once more as ordinary mortals. The ghosts are thought to inhabit the sacred groves and hills, that they have no houses, but retain their voice and appearance, and ride, hunt, and fight as of old. They are always hungry and thirsty, and their descendants offer them food and drink, for neglect would be followed by punishment. They are constantly consulted, particularly about war and hunting, by the Elders, who spend three days in the sacred grove, when quantities of gia is drunk.

They are also propitiated when a compound is built on fresh ground. The father of the family first chooses the site and places stones where the granaries are to be, the blood of a fowl is then spilt and leaves of the "nok" tree (for luck), are buried on the chosen spot. The big men come and gia is poured over the site three times, and three incantations are made to invoke the aid of the ancestors and of those dead who might be buried in the vicinity. A drinking bout follows. Likewise when land is first farmed an offering of gia is made and when the corn is